CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

BURNS' INQUIRY.

(Continued from page 105.)

An examination of the grounds on which the Evangelicals defend the opinion that faith is the only qualification for obtaining the divine favour.

The examination of the grounds of this opinion, will open to our view some of the most remote and hidden causes which bias the judgments of the Evangelicals and affect their manners.

The thing to which I refer may be found, expressed by the Rev. Dr. John Erskine, in the following paragraph of his essay on the nature of saving faith.

"*Other* ideas of faith, substituted in the place of persuasion, are better calculated to flatter the pride of man, that his acceptance with God is founded on something worthy, and excellent in the frame of his mind, in the choice of his will, and in the bias of his affections.—*For that very reason these ideas must be false.*—The office assigned to faith, in the plan of salvation, is assigned it for this very purpose, that all pretences to merit may be borne down, and the sovereignty and freedom of God's grace appear, in bestowing salvation. Rom. iv. 16. "Therefore it is of faith, that it might be grace," *Faith has no moral efficacy towards procuring our pardon and acceptance.*

"To this reasoning an able writer has objected, that a self-righteous heart may make a righteousness of a passive, as well as of an active faith, and be as proud of his passivity, as the Pharisee was of his fasting twice a week. But is there not a mighty difference between fasting, in which you abstain from what is desirable, or suffer what is painful, from a free choice, which you imagine to be virtuous; and the assenting to a truth, when that assent is constrained by evidence? If one is proud of the last, may he not with equal reason be proud, that he believes the sun is in the firmament, when his eyes are struck with the meridian splendour of that glorious luminary?"

So far as the argument in this passage, and the rest of this essay, goes to prove that *faith is believing*, we have nothing at present to do with it. But with regard to the other ideas, that *faith has no moral efficacy towards procuring our pardon*, that there is a propriety in choosing it as a qualification in preference to others, *because it has no merit*, and that the less merit there is in the qualification, which God regards in bestowing his mercy—*the more it is calculated to give honour to God*; these are erroneous and mischievous ideas, and lie at the root of almost all other errors, both of doctrine and conduct, into which the Calvinists have fallen.

In order to get at the bottom of these fallacies, and, at the same time, to separate one important and valuable truth from them, at which, no doubt, Dr. Erskine and his brethren partly aim, but which, in the dimness of their apprehensions, they cannot distinguish, we must go back a little, and fix our minds again on three different motives, which I endeavoured to prove do all harmoniously concur in inducing the Deity to bestow his favour and forgiveness on particular individuals. These are, 1st. His native benevolence. 2d. The regard he has for the services and sufferings of Jesus Christ. 3d. The fitness of particular individuals to be the objects of favour.

You will observe a studious desire on the part of Dr. Erskine, to depreciate the value of this last consideration, at the same time that he indirectly and unintentionally establishes its general truth. If "the office assigned to faith in the plan of salvation is assigned to it for this purpose, that all pretences to merit may be borne down, and the sovereignty and freedom of God's grace, in bestowing salvation appear," then there must be some propriety in the choice of *it* as a qualification, in preference, say, to unbelief. If so, it follows, 1st. That regard is paid to some qualification. 2d. That the man who possesses or exercises this qualification, is *comparatively* a better man than the one who wants it. He that believes the gospel behaves better than the one who rejects it. The conduct of the former is more *worthy* of the approbation of heaven, than the conduct of the latter. It is more worthy the approbation of his own mind, and may, therefore, be regarded with that complacence and satisfaction which arises from a consciousness of well-doing.

Now, if those inferences follow from their own premises, what becomes of the assertion, that it puts down "all pretences to *merit?*"—It signifies nothing to say, that although faith is a good thing, yet it does not look upon its own goodness, but upon the righteousness of Christ as the ground of justification. The same thing may be said, with equal truth, of other qualifications, such as humility and repentance, in the exercise of which, there is not only *some*, but a great deal of *morality* and *merit*.

When I say that these are qualifications to which God has a regard, in the justification of a person that has sinned, I do not mean that they possess an inherent *right*, to *merit* such a favour, any more than the Calvinist means to say, that faith has such a *right*. And it may be as truly affirmed, that repentance acknowledges the value of divine mercy, and that humility submits to the righteousness of Christ, as it can be said, that faith believes in them.—Where, then, is the difference between the moral fitness and worth, (or efficacy, if any body chooses to call it so,) which I here ascribe to repentance and humility, and that which the Calvinists are compelled to ascribe to faith?—I see none, if it is not in the degree. The fitness of the former being rather more distinct and visible than the latter, if we view them separately.

If we are obliged to make a comparison between the fitness of faith, and of humility, or repentance, as qualifications for obtaining mercy, the preference even upon the Calvinists' principles, would be decidedly in favour of the latter. A man may assent to the truth of Christianity in general, and to all those doctrines in particular which the Calvinists say are included in it, and still be proud. This is a matter of fact, which we are certain of, by experience and observation. They may account for it the best way they can. But it is absolutely impossible for a person to be at once humble and proud, to be penitent for sin, and indifferent to reconciliation with God.

There is indeed a false species of humility which may exist along with insufferable pride, a humility which deplores, in the most aggravated terms, the extreme depravity of human nature *in general*; but which is insensible to its own personal faults. Such a *definition of the term*, however, does not enter into our conceptions. It is a vice which is to be found *only* on the side of the Evangelicals themselves, and cannot, therefore, be decently objected to *by them* against the doctrine which I have stated.

You will observe that all this absurdity and confusion in their doctrine arises from the excess of refinement, in endeavouring to bestow an extraordinary value upon *faith*, separate from all other moral qualities; which value, they suppose it acquires by being the *sole* instrument, or hand, as they express it, which lays hold of the righteousness of Christ. They argue further, that no true repentance and humility can be produced in the mind of man, till he believes the doctrines of Christianity, and, therefore, that these virtues are only to be considered as the fruits or consequences of faith, which will, of course, be manifested wherever genuine faith exists; but which are, by no means, entitled to rank as indispensable qualifications, without which pardon will not be bestowed.

But will these subtle logicians take it upon them to say, that what they call saving faith can be practically, and for any length of time, however small, separated from humility and repentance?—Will they say that the *faith* which believes in the mercy of God through the redemption of Jesus Christ, will justify, *without* the humility which submits to it, *without* the penitence which makes it appear valuable? If not, and I am really persuaded they mean no such thing, where is the use of the distinction? If they will not take it upon them to assert the distinction in this practical form, what right have they to presume that the sacred writers meant to do so, when they speak of justification by faith? and, if the sacred writers did not mean any such thing, and humility and repentance were practically understood, even where they are not literally expressed, what then becomes of the indiscriminate abuse poured by the Calvinists on merit and morality, as having *no influence whatsoever* in promoting or procuring forgiveness?

MR. KENDALL'S SERMON.

We have read, with much satisfaction, a Discourse "On the Danger and Remedy of Evil Habit," preached at Plymouth, on Lord's Day, Feb. 9th, by Rev. James Kendall. The greater part of the discourse relates to the subject of *intemperance*; a vice which prevails to an alarming extent in almost all parts of our country. The preacher has portrayed in glowing colours the destructive and distressing consequences of the habit both to the individuals and to their connexions. Alluding to the distress in which it involves connexions, he says—

Besides feeling in general the loss, and sharing in common the burden imposed upon Society by this sacrifice of character and usefulness, they have something more to feel, and a heavier burden to bear. They have to feel the disgrace and mortification of witnessing this prostration of character, this ruin and destruction of all that is noble, and excellent, and praise-worthy, in mind and heart, in intellect and morals, in one who is near, and, in other respects, dear to them as their own souls.—They have to bear the burden of attempting to suppress and conceal their own distress and sufferings, and of labouring, perhaps fruitlessly and in vain, to reclaim the wanderer from the error of his way, and to snatch the falling victim from the grasp of the destroyer. They have the pain and grief of reflecting how unavailing have been their intreaties, their counsels, their warnings, their tears, in arresting the progress of this self-destroyer, and restoring him to himself, to his friends, and to society. They have to suffer all that can be endured from expectations often disappointed, and hopes as often blasted; and from considering how faint is the prospect of ever being able to say in the language of joy and ecstasy, This my son, or this my husband, or this my brother, was dead, and is alive again, and was lost, and is found.

In speaking of the remedies of this alarming vice, the preacher has the following remarks. Our readers cannot fail, we think, to be pleased with the delicate, but faithful manner in which he has appealed to the good principles and the justice of that comparatively small class of citizens, who, by combination, might do more than all the community beside, in checking this growing evil.

But it will be asked, how this evil is to be remedied? No effectual remedy, perhaps, can be applied to it. But may not some check be given to the progress of this evil by the example, the councils, the remonstrances, and intreaties of the sober and virtuous part of the community? Let the use of ardent spirits in families, except for medicinal purposes, be laid aside. Abolish the custom of exhibiting these stimulants at your social entertainments. Endeavour to convince the labourers in your employ, that the habitual use of strong liquor neither contributes to their health, nor facilitates their labours. And contrive for them a substitute in salutary food, or wholesome beverage, which will invigorate their strength, and enable them to perform their daily task with less weariness to themselves, and more satisfaction to their employers, than while encountering the inebriating effects of strong drink.—Guard, by every possible means, your children against being initiated into this pernicious habit. Describe to them its effects on those who have fallen victims to intemperance. Assure them that it is the road to ruin, to poverty, to misery, and to death. Ask them in the language of inspiration, Who hath wo? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? And they will need no inspiration to reply, They that tarry long at the wine; they that go to seek mixed wine.*

And may not this evil be arrested in its progress by the united efforts, the combined exertions, of that respectable portion of our citizens who are engaged in trade; and who are often called upon, I would hope with regret and reluctance, to furnish the means, which they have reason to fear will be abused and perverted to the purposes of intemperance? I am aware of the delicacy of this subject; but I am not the less convinced of its importance. I consider this as the root of the evil; and that the remedy, if any where, must begin here. In vain are lectures from the altar of God, remonstrating against this vice; in vain are the counsels and admonitions of private friends; in vain are the intreaties and persuasions, the sighs and tears, of companions and children, so long as access is had to the means of indulgence, or facilities given for procuring these means.—Will it be objected, that it is a thankless office to apprize a man, who is constant in his calls to have his bottle replenished, and who carries about with him the marks of excess, that he is in danger; and that you cannot comply with his request, advising him to appropriate his earnings for the purpose of providing his family with bread, and the necessaries and comforts of life? Suppose he were to ask for a knife; and you suspected, from the wildness of his manner, or previous attempts, that it was for the purpose of destroying himself. Would you be restrained by feelings of delicacy, from reproving him for his rashness, and admonishing him, in the language of the text, to do himself no harm? Or if he were to apply for arsenic, under circumstances that excited similar suspicions; would you not resist his application, assuring him that you could not become a partaker in his sin? Or if he were to call for fire, with strong indications of an intention to burn his house, and bring ruin and distress upon himself and family; would there be any doubt as to your duty in withholding the object of his request, and watching in future his every step? And what is the difference as to personal danger, or domestic suffering, between this criminal use of the knife, the poison, or the flames, and the constant, habitual, and excessive use of ardent spirits? The effect might not be so immediate; but the result would be similar, and not less destructive.

I am sensible the attempt will not succeed, unless the determination to check the evil be general. But surely some plan may be adopted, some association formed, some agreement entered into, by this class of our fellow-citizens, for arresting the progress of this dreadful calamity. Consider seriously, my friends, how much it is in your power to do, by mutual and combined exertions, for promoting this benevolent object. How much you may do towards correcting the habits and improving the morals of your fellow-townsmen; how much misery and distress you may prevent falling upon many virtuous families. And be assured these very families, if not the individuals, who are now far onward in the road to ruin, will be the most forward to tender you their thanks for the interest you have taken in their welfare, and your exertions to avert, or check an evil, that has subjected them to pain and anguish, and threatened their destruction. And heaven will look down with complacency upon any wise and discreet measures, adopted with a view to accomplish this design; and will reward you an hundred fold for any temporary inconvenience, any trifling sacrifice, you may make by carrying them into execution.

Is it possible that the apprehension of the loss of profits, arising from nourishing the vices and contributing to the miseries of our fellow-creatures, or the satisfaction of counting the gains, acquired at the expense of the comfort and happiness of innocent and virtuous families, should operate as a motive to prevent any sober, reflecting man from lending his influence and exertions to promote so humane and benevolent an object? Who would prefer treasures acquired by such means, to the heartfelt satisfaction of having been instrumental in checking the progress of so great an evil? These are not the gains that will administer comfort in the day of adversity, or cheer the night of affliction. These are not the profits that will soften the bed of sickness, or smooth the pillow of death, or purchase an inheritance beyond the grave. He that oppresseth the poor to increase his riches shall surely come to want.*

To strengthen these efforts, and further to check the evil, let the laws, provided for the suppression of intemperance, and for shielding families from the calamitous effects of it, be put in force; and let those whose official duty it is to enforce them, receive the countenance, sanction, and support, of the great body of their fellow-citizens. The conviction of the existence and extent of the evil, and the necessity of arresting its progress are sufficient, it would seem, to induce every friend to society and humanity to lend his influence in applying and enforcing the remedy. Let the attempt be once made, and half the difficulties will vanish in the onset. Heaven will aid you in devising a plan, and crown your well-meant endeavours, your discreet and persevering efforts with success. If the attempt should fail, you will have the satisfaction of reflecting that you have done your duty, and will ultimately be rewarded even for the attempt. As was said unto David, with respect to his purpose to build the temple, so will it be said to you in reference to a work in which the glory of God is equally interested; Whereas it was in thine heart to check this evil, thou didst well that it was in thine heart.† But if the experiment should succeed, and there is good ground to hope that it may, consider how many tears you may turn into joy? How much vice you may be instrumental in correcting! How much health and usefulness you may preserve! How many lives you may save from untimely death! Yes, how many souls through your instrumentality may be rescued from the gulf of despair, and raised to the kingdom of God. He, who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.‡

Finally: let us all beware not only of sinning ourselves, but of strengthening the hands of evil doers, and being partakers in other men's sins. Let us remember that vice of every kind is an offence against heaven; and, without repentance, will subject us to the righteous judgment of God. Whatever temptation may beset us, however strong may be the propensity to yield to it, let us supplicate His aid, whose strength is made perfect in weakness, and whose grace is sufficient for us, to enable us successfully to resist the evil, and to give us the victory. There is for our encouragement an exceeding great and precious promise: *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*§

* Prov. xxiii. 29, 30.

* Prov. xxii. 16. † I. King, viii. 18.
‡ James, v. 20. §Rev. iii. 21.

Extract from Jortin's Dissertations.

In England, at the the time of the Synod of Dort, we were also much divided in our opinions concerning the controverted articles; but our divines having taken the liberty to think and judge for themselves, and the civil government not interposing, it hath come to pass that from that time to this, almost all persons here, of any note for learning and abilities, have bid adieu to Calvinism; have sided with the remonstrants, and have left the fatalists to follow their own opinions, and to rejoice, (since they can rejoice) in a religious system, *consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy.*

Liberality of Rev. Job Orton.

Rev. Job Orton, the able assistant and confidential friend of the pious and celebrated Dr. Doddridge, in one of his letters addressed to the Rev. S. Palmer, expresses himself concerning Rev. T. Lindsey, an avowed Unitarian, in the following words: "Were I to publish an account of silenced and ejected ministers, I should be tempted to insert Mr. Lindsey in the list which he mentions in his apology with so

much veneration. He certainly deserves as much respect and honour as any one of them for the part he has acted. Perhaps few of them exceeded him in learning and piety. I venerate him as I would any of your confessors. As to his particular sentiments, they are nothing to me. An honest, pious man, who makes such a sacrifice to truth and conscience, as he has done, is a glorious character, and deserves the respect, esteem, and veneration of every true christian."—*Orton's Letters, vol. 2, p. 157.*

Luiz de Paramo, an inquisitor in Sicily, was the author of a most extraordinary work, *De origine et progressu officii Sancti Inquisitionis, equique Dignitate et Utilitate.* The work begins by proving God to have been the first Inquisitor, in his examination of Adam after his transgression, without witnesses, and in secret, that it might be a precedent for the holy office. Abraham and Sarah were inquisitors. Also David, Nebuchadnezzar, and Jesus Christ, &c. He says that in the course of 150 years, the Inquisition had burnt 30,000 *witches*, or wretches, and he claims great part of the merit for himself, saying he had punished very many of them.—*Aikin's Rev. Vol. vii. p. 210.*

Christian Register.

BOSTON, FRIDAY, MARCH 14, 1823.

Our readers will perceive among our original articles a communication on the subject of *revivals*. The article is written with a good spirit, and as we are in the highest degree friendly to all *genuine revivals of religion*, we deemed it expedient to insert it. We have not now time to speak of the difference between *genuine* and *spurious* revivals, or to point out the evils that usually result from extraordinary religious excitements. The most we can do now is to recommend to our readers an attentive perusal of the *fifth* and *sixth* chapters, *especially the sixth*, of the *Recollections of Jotham Anderson*, in the Christian Register of February 21 and 28.

Since writing the above, we have met with the celebrated work by Dr. Chauncy, entitled "*Things of a Bad and Dangerous Tendency.*" We have been much impressed with the pertinency of the following remarks in the Introduction to this work, and we insert them with the hope that they may operate as a salutary caution, not only against too high an estimate of the value, and too great reliance on the genuineness and permanence of those impressions received in times of unusual religious excitement, but also against those disorders and extravagances which have heretofore too generally resulted from them.

Dr. Chauncy begins the Introduction to his work in the following manner.

One of the first fathers of this country, the memorable Shepard, (whose writings have been of late so highly commended) thought it needful to caution people,* "not to trust men too far, nor boast of any man too much; especially in regard of his glorious *profession* and *affections* at first. God (says he) sends divers of his faithful servants to a place; and many, at first hearing, are wrought upon, battered down, convinced, mourning after peace, going to ministers, delight in ordinances. Now many bless God for their *conversion;* and many a Christian is put out of doubt of it, parents of their children, and children of their parents; one brother of another, and one christian neighbour of another. O, take heed of boasting too much! It may be they may, and will fall down (before they have lived many years,) when at their height!"

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Had this observable caution been the product of a *spirit of prophecy*, I can scarce see, how it could, in a more pointed manner, have admonished us in these days. There never was a time in this land, wherein there was such flocking after *some particular* ministers, and *glorying* in them, as though they were gods, rgther than men; never a time wherein men's *professions* and *affections* rose higher; never a time when *conversions*, numerous conversions, were so much boasted of. Would to God there was no reason to suspect the truth of any one of them! But it ought always to be remembered, there may be a very specious *show*, where there is not the *substance* of religion. Nor are persons without danger of resting in the former, to the neglect of the latter. And, it may be feared, whether this danger has not been greatly increased while so many have been encouraged to look upon themselves as in a *state of grace*, without that proof of the reality of their conversion which might reasonably be expected.—There has certainly been too much *haste*, as well as *positiveness*, in declaring these and those, in this and the other place, to have *passed from death to life*. A judgment has been too commonly formed of men's *spiritual* condition, more from their *affections*, than the *permanent temper* of their minds, discovered in the habitual conduct of their lives; not duly considering how precarious that religion must be which has its rise from the *passions*, and not any thorough *change* in the *understanding* and *will*.

Much, I am sensible, has been said, in these days, of a work of God going on in the land; and I trust this has all along been the case with this people, from the days of our fathers; and I doubt not it is so now; nay I charitably hope there have been more *numerous* instances of *saving conversion*, in the years past, than usual.—But must it not be said at the same time that there have been more *disorders* and *greater extravagances* than common. And what is of still more dangerous tendency, has not the great talk of a *revival of religion* arisen more from the *general appearance of some extraordinaries*, (which there may be where there is not the *power of godliness*) than from such things as are sure evidences of a *real work of God*, in men's hearts. I am clearly satisfied this is the truth of the case, however unwilling some may be to own it.

* See his Parable of the Ten Virgins, 2d Part, p. 61.

We feel it our duty to remark, in relation to the advertisement on our third page, that we have the best authority for saying that *one*, at least, of the gentlemen whose names are there given, greatly regretted, afterwards, his having signed the paper. The signatures were probably procured before all the fruits of the work had become manifest, and at a period when a man's influence and usefulness would have been much injured by the effect which the refusal of his signature might have on the excited feelings of the mass of the community.

In a late number of the Providence Journal an account is given of the Sunday schools at Pawtucket.—The first Sunday school at this place was established twenty-six years ago, at the suggestion of Mr. Slater, of the firm of Almy, Brown & Slater, for the benefit of their factory children. This is believed to have been the first Sunday school established in America. It was begun about 15 years after the one established by Mr. Raikes, in Gloucester, (Eng.)

The editor of the Connecticut Herald, (Dr. James G. Percival) in allusion to the manner in which these schools are conducted, has the following judicious remarks.

After teaching the rudiments of letters, and thus preparing children to read, if they have not advanced so far already, they employ them in committing to memory, verses of the scriptures and of hymns. Such labours deserve all praise for their good intention; but we reprobate this system of loading the memory with words too often without meaning. Premiums are given to those who commit to memory the greatest number of verses. There have been instances of their reciting *four or five hundred verses in one day.* We much question whether they were the wiser for their knowledge, if it deserved such a name. Ask those who have been so employed, at a more advanced age, what meaning they attached to the words they uttered—they will tell you, no definite meaning. Knowledge is of no use, unless it is appropriated; unless there is such an exact and peculiar form given to it in the mind that receives it, that it becomes a part of its composition, and is ready to be compared or combined with all its treasures. But verses that are crowded in so hastily, exist there only *en masse.* They may be recalled in their whole, but not separately: and when one end of the chain is accidentally suggested, the whole comes following after it, as inseparably and vitally connected as the joints of a centipede.

We do not say this out of any disrespect for these institutions. We think they proceed from a spirit worthy of all commendation. But we do sincerely wish their benevolent directors would adopt a system better adapted to the nature of the mind, and, therefore, more useful.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. VIII.

Seek first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you.

These words were perpetually present to my mind, during my recovery from the illness I have mentioned, and gave rise to much salutary reflection which helped to establish my resolution for the future. I felt how easily the one thing needful slips away from those who cease to seek it, and how liable even a religious man is to lose the substance of happiness in pursuing the shadow. I persuaded myself that if the prime object of DUTY were secured, a man could never feel any thing actually wanting to his well-being; for it is very evident that the pursuit of the highest duty and most permanent good, is consistent with the pursuit and enjoyment of every other object really desirable.

I experienced the truth of this at once, in returning to the studies of my class. My great struggle had been to subdue my inordinate ambition. It had interfered with my religion, and must be sacrificed. It was a dear sacrifice, but I took my resolution, and it was performed.—The consequence, I supposed would be, that I should fall from my standing as a scholar, and graduate with less reputation than I had coveted. This was a mortifying anticipation; but better risk my scholarship than my religion, thought I, and I summoned firmness to brave the result. This result was quite other than I expected. In proportion as I became indifferent to my reputation, for mere reputation's sake, I found myself able to study and recite with greater ease and self-possession. Formerly my extreme anxiety to do well, and my morbid dread of doing ill, had occasioned an irritability and hurry of spirits, which often threw me off my self-possession, and produced the very evils I sought to avoid. But now, having little desire but to do my duty, I was cool, collected, and preserved the full command of my powers. So that, to my surprise, I acquitted myself better than formerly, and rose in my class, rather than fell. A certain portion of every day was sacredly devoted to religious exercises and studies; and the time thus subtracted from classical pursuits, was more than compensated by the steadiness of mind and equanimity of feeling which I thus acquired.

Here then was the first reward of my renewed fidelity. I was suffered to experience, then, as I have always done since, that our religion has the promise of the life which now is, as well as of that which is to come. How many deceive themselves and are miserable from not knowing this! They sell themselves to the world, and take the world's wages; which at the moment of death they are compelled to resign, and then have nothing to carry hence. While, in the service of God, they might have no less enjoyed what earth affords, besides all the present and future satisfactions of the soul, which are far richer and purer.—There is no state of the mind so happy in itself, and at the same time so fitted for success in the duties of the world, and for contentment in its difficulties, as the tranquil and composed frame of habitual devotion.

From this time my resolution was taken to devote myself to the ministry. There had always been a prevailing desire in my mind to engage in this office; but sometimes my distrust of myself, and sometimes my occupation in other studies, had prevented me from making an absolute decision. But my late experience had so wrought upon me that I could think of no other occupation consistent with duty. I suspected it to be my father's wish, though he had never intimated it to me. When I named to him my determination, he expressed his hearty approbation. "This," said he, "is what I have looked forward to with earnest hope. It has been from your childhood my constant wish and prayer that I might see you join with me in the great work of the gospel. I rejoice that the day has come, and that without one doubt or fear, I may encourage you to go on, and bid you God speed. Your faith and perseverance have already been tested. You know what trial is, and will be able, from the wisdom of personal experience, to help others who are tried. Enter the work and prosper.—You will still meet with trials, severe and heavy; but He, in whose strength you have hitherto been safe, will always provide a way of escape if you but seek it."

I would that I had room to record all the instruction which he imparted on this and on other occasions, with the affectionate piety of a christian minister, and the overflowing tenderness of a parent. I would that I had been more sensible, at the time, of their value, and how much it was enhanced by the fact that I was not long to enjoy his intercourse. But for two precious years I did enjoy it. I was employed as school-master in my native village, and lived and studied in the house of my birth. I was my parent's companion at home, and in his visits abroad. I read with him the most important books, in my preparatory studies, and we conversed familiarly on all topics of theology and morals. Happy and profitable were those days! when I found myself able to cheer the declining path of him who gave me birth, at the same time that I was drawing from him treasures of ministerial experience to guide me after he should be departed.

ON READING THE SCRIPTURES.

What an age we live in! The Bible no longer shut up in cloisters, nor speaking to the majority of men in an unknown tongue. No more scoffed at by tribes of infidels, nor assailed by minute philosophers. Not read by stealth, with blushes, in trepidation. The learned no more obliged to defend the citadel of their faith with the arms of logic, nor to baffle the assaults of its enemies. Timid Christians no more standing in jeopardy at the throne of grace, entreating God not to forsake his Israel. On the contrary, emperors and kings, princes and nobles, statesmen and philosophers, legislators and magistrates, poets and orators, united in eulogiums on the Book of books, vieing with one another in decorating Christianity with the garlands of human science and literature. What a spectacle! See Jesus at the bar of Pilate, arraigned by a petty governor of Judea, put upon a trial for his life—view him in Pilate's hall, buffetted by his soldiers, and made the sport and contumely of this heathen guard:—now behold the exalted Saviour enthroned in the hearts of powerful monarchs, and swaying the sceptre of dominion over Christendom!—See the apostle Peter at the command of his Lord, fishing in the sea of Galilee for a fish in whose mouth he should find a piece of money, with which to pay the tribute exacted of his Master; and behold the succession of St. Peter, dwelling in palaces, enthroned in magnificent temples. Witness Bible Societies, diffusing the once despised oracles of God throughout the world, and men of all ranks emulating each other in this work of christian excellence. What a glorious change; what a delightful object of contemplation; what a theme for thanksgiving to God!

An important inquiry is suggested.—Is the Bible sufficiently *read* by the benevolent distributers of it? Is the volume which is bestowed with such hearty good will, studied by the giver? In endeavouring to bestow an invaluable gift to the destitute, do we make the holy volume a pearl of inestimable price to ourselves? Do we *search* as well as *distribute* the scriptures? Let not the word of God slumber in our own dwellings, while we exert ourselves so much to put it into the hands of our fellowmen. Giving the scriptures, is a noble act of christian charity; but ingrafting their contents upon our own hearts is insuring hope for immortality. Are we contented to give the pages of eternal truth a rapid and occasional perusal, as we do a newspaper or a magazine? This will not make us wise for eternity. Is a scientific work to be *perused* merely by a learner? Must it not be studied, weighed, pondered? And shall we give less attention to the science of salvation, to the word of God, to the life and precepts of him "who spake as never man spake"? Let us rather evince the high value we set upon his best gift, by daily contemplation of its sacred pages, by a holy familiarity with its contents—not with a view to sharpen or polish our controversial weapons, to build a system, or corroborate prejudices; but for the nobler and holier purpose of growth in grace, of christian living and conversation.

S. A.

FOR THE CHRISTIAN REGISTER.

The kingdom of God cometh not with observation.
Luke xvii. 20.

I am far, very far, from going all lengths with many in this community in their views of what are usually denominated *Revivals of Religion*; but I would, by no means, deny that *any good* arises from them, nor, to use the words of the excellent Paley, would I deny that there may be "sudden conversions" that are lasting. I believe that it has pleased God, at various periods, in answer to the prayers of his people, to operate by his holy spirit upon the hearts of men, to the awakening and conversion of many, who had been indifferent through life, to the all-important subject of religion. And certainly it must ever be a source of gratification to the true minister of Christ to find any of the people of his charge awakened in their attention to a subject, to which, perhaps, some at least, had thus far in life been quite indifferent, and to see such coming to the resolution to forsake the vanities and vices of the world, and turn their thoughts to a consideration of those things which make for their everlasting peace—and this, too, perhaps, in answer to that very prayer, which he has offered almost every sabbath in the great congregation of the people—*O Lord, revive thy work.* (Habbakkuk, iii. 2.)

Now an interesting question, and truly a very important one, here presents itself—*What is this work?* By recurrence to that unerring testimony, the sacred scriptures, I find "That this is the work of God, that ye believe on him whom God hath sent." (John vi. 29.) Again, "He who hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. i. 3.) And again, "The work of faith, with power," (I. Thes. i. 2,) and many other passages I might cite.

Now, as to the *manner of this work*—"Various is the manner," says that eminent writer, Dr. Chauncy, "in which God has wrought upon the minds (hearts) of sinners—sometimes in the way of great terror—sometimes in the way of mildness and gentleness—sometimes he has dealt so with them, that they could not but have a clear and distinct perception of his operations in them, and sometimes He has formed them into a new workmanship in a more insensible and variously interrupted way. There is an admirable diversity—some are made to partake of the divine nature in one degree—others in another—but as to the work *for substance*, it is the same in all places and among all people under heaven—has been so from the days of Adam, and will be so to the end of the world." "There is a sense of sin," continues he, "expressing itself in bitter remorse of conscience. It is impossible that sinners should have upon their minds a just apprehension of themselves and their real character, as children of wrath, and not be filled with any uneasy sensations—nay, it may be feared of all, who have lived to adult years, thoughtless of their souls, that they know not the grace of God in truth, if they have had no experience of the troubles of an awakened conscience—*nor is it any objection against either the reality or necessity of this conviction, that there may be a resemblance of it in the workings of that fear which is not excited by the influence of the Holy Ghost.*

Having considered what this *work is*, and also the *manner of it*, I shall just mention some of its effects, and here I go to scripture as making known to us what are its blessed fruits.

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. v. 22, 23.) "Finally, brethren, whatsoever things are true—whatsoever things are honest—whatsoever things are just—whatsoever things are pure—whatsoever things are lovely—whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things." (Phil. iv. 8.)—"But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth—Lie not one to another, seeing that ye have put of the old man with his deeds—and have put on the new man, which is renewed in knowledge, after the image of him that created him." (Col. iii. 8, 9, 10.) "Pure religion and undefiled before God and the Father is this—To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 27,) and numerous other passages to the same import.

Wherever the love of God reigns as it ought, it will banish ill-nature—evil surmisings—unchristian jealousies—it will be a live not in word, neither in tongue only, but in deed and in truth—in no evil thinking—nor evil speaking—no secret whispering and back-biting—much less in open slander and reproach—*If we have not the spirit of Christ we are none of his.*—We must hide one another's failings—forbearing one another and forgiving one another, as God for Christ's sake hath forgiven us;—"and, as in former days," says Dr. Chauncy, "seriously speaking of others, and to a very high degree has been an inseparable concomitant of revivals of religion, in all places"—let it, in this enlightened age, be put far away from each of us. I trust it would be a foul calumny upon the present age, even to suggest that the scenes of eighty years, and one hundred and

seventy years ago could be acted over again in New-England—no—I will not but hope better things.

My thoughts, Mr. Editor, have been drawn to the foregoing reflections in consequence of a discourse I have heard on the subject of Revivals of Religion, and these are my views, in my broken manner, upon the subject. I cannot believe there will any where set itself up an opposition to what any denomination of christians may believe to be this work of God—there cannot but be too much respect for each others views on these solemn and weighty concerns of the soul; and however certain errors of opinion, or bursts of feeling, may mark what are termed *low and vulgar minds*, and however many may be *prating* about on the important subject of religion, and which I cannot but admit is made too light of by many, yet let it be remembered, all have not the same gifts—all possess not the same feelings, and that we ought to bear with the infirmities of our brethren, thus fulfilling the great law of Christian

CHARITY.

INTERESTING FOREIGN NEWS.

The late arrivals from Europe bring important news. London papers have been received to Jan. 30. It appears by them that *war* between *France* and *Spain* is considered inevitable, unless England should interfere to prevent it. Of this there is some hope, though it cannot be certainly relied on, even if the interference should be attempted.

It will be recollected that official notes had been addressed by the respective governments constituting the Holy Alliance, to the government of Spain, through their ministers at that court, requiring the restoration of the order of things that had prevailed some years previously.

The indignation with which these notes were received by the Cortes of Spain, and the energetic manner in which they exposed their determination to resist all foreign interferences with their affairs, have induced the different governments who attempted this interference to recall their ministers from Madrid.

The following concise view of the course of events previously to the recall of the respective ministers, is from the Daily Advertiser of the 10th inst.

The official notes from the Count de Nesselrode, Prince de Metternich, and Count Bernstorf, to the Charge d'Affaires at Madrid, are published.

They are all of a similar tone. The allied sovereigns, after presenting their view of the Spanish revolution, demand as the means of restoring the relations of confidence between them and Spain, that the king should be restored to his personal liberty, and to "that liberty which a sovereign ought to enjoy in order to discharge his high vocation." Copies of these documents having been communicated to the Spanish government, by Mr. San Miguel, Minister for Foreign Affairs, announced their reception in the sitting of the Cortes of Jan. 9th.—He first read the instruction which the French government had sent to their Minister at Madrid, with the answer of the Spanish government to that communication. He then read the official communications from the Courts of Russia, Austria, and Prussia, above alluded to. The reading was often interrupted by clamours among the spectators, and even by noise among the deputies. Mr. San Miguel informed the Cortes, that as the notes contained no definite propositions the government had not thought it necessary to reply categorically to communications which were only a tissue of false suppositions, invectives, and calumnies; but the government proposed to publish a manifesto, in which the Spanish revolution should be faithfully given.—He then read the instructions which he had sent to the Spanish Charge d'Affaires at the courts of the above mentioned powers, in which the notes of those powers were pronounced a tissue of lies and calumnies; and no disposition is manifested to accede to the wishes of those powers. The reading was followed by great applause, both from the deputies and spectators, with the cries "*success to liberated Spain*," "*death to tyrants*," &c. After various other proceedings, in which the Cortes unanimously evinced their determination to make no modification of the Constitution of 1812, the deputies all arose and repeated alternately the cries "*long live the Constitution*," "*success to national independence.*"

The Charges des Affaires of Austria, Russia and Prussia had received their passports on the 10th, and were preparing to leave Madrid.

Paris papers of Jan. 28, contain the speech of the French King, at the opening of the sessions for the year 1823.

After speaking of the finances, and some other less important subjects, the King alludes to the relations between France and Spain in the following manner.

France owed to Europe an example of that prosperity which no people can obtain unless by a return to religion, to legitimacy, to order, to true liberty. Such a salutary example is this day held out.

But divine justice permits that after having for a long time occasioned other nations to feel the terrible effects of our own disorders, we should see ourselves exposed to dangers, which are producing similar calamities among a neighbouring nation.

I have left nothing undone to insure the safety of my people, and to preserve Spain herself from the greatest of evils. The blindness with which the representations made at Madrid have been rejected, leaves little hope of the preservation of peace.

I have ordered the recall of my minister. A hundred thousand Frenchmen, commanded by a Prince of my family, by him whom my heart recognises as a son, are ready to march, invoking the God of Saint Louis to preserve the throne of Spain to a descendant of Henry IV. to preserve that beautiful kingdom from ruin, and to reconcile her to Europe.

If war be inevitable, I shall omit no effort to narrow its circle, and to limit its duration. It shall be undertaken for no other purpose than to conquer that peace which the state of Spain would render impossible. Let Ferdinand VII. be free to grant his people the institutions which they can hold only from him, and which, by securing their repose, will dissipate the just apprehensions of France. From that moment hostilities shall cease. This solemn engagement, gentlemen, I enter into in your presence.

Our readers will not fail to notice the pious dispositions in which the French king represents his subjects as entering on the work of blood and extermination against a peaceable and unoffending neighbour: "A hundred thousand Frenchmen," says he, "are ready to march, *invoking the God* of St. Louis, &c.! Invoking him, for what? To soften the pride and ferocity of their hearts, and the hearts of their rulers, and to give them a meek, humane and christian temper? No, nothing like it; but rather to strengthen them for the work of destruction and murder, and give success to their efforts in quenching the spark of civil and religious liberty which the better spirits of the Spanish nation have struck out, in their collisions with tyrants and bigots. "*Invoking the God* of St. Louis, &c.! to preserve that beautiful kingdom from ruin, and to reconcile her to Europe;" *i. e.* to preserve the kingdom from the *ruin* of governing itself by mild and equitable laws, and reconcile it to the *safety* and *happiness* of surrendering its honour and liberty, and being governed by foreign despots, and a superstitious and bigoted priesthood.

What the result of these struggles will be it is impossible at present to determine. Judging from externals there is every reason to fear that the patriots of Spain must be crushed by the mighty powers that are moving against them. It is not, however, impossible, or, perhaps, improbable, that a redeeming spirit will be found, even among the very people who are now intermeddling with the rights and liberties of their neighbours. It would not be surprising if these movements should produce a reaction in France and Germany, which should result in an essential amelioration of the condition, and an extension of the liberties, of the great mass of population in these countries.

The course pursued by England, thus far, must be approved by every friend to justice and rational liberty. Whether her alliance with Portugal will be the means of involving her in the contest, is yet to be determined. It appears by the second edition of the London Courier of the 30th Jan. that the allied sovereigns are not insensible to the different aspect which might be given to affairs by the decision of England, relative to the course she shall pursue. We are told that the sovereigns have addressed a note to the British government, demanding "what part, if any, it would take in the contest with Spain." The opening of Parliament, which would be on Feb. 4th, was looked forward to with much interest.

It appears that the friendly relations between England and Portugal continue. The Minister of Foreign Affairs stated to the Portuguese Cortes, on the 31st Dec. that the British Minister had given the following answer to a communication made to his government.

The English government having solemnly declared in the face of the world, that it does not assume the existence of a right of intervention in the internal concerns of other states; England will feel obliged to lend to this kingdom all the succour of which it may stand in need, as often as its independence shall be menaced by any other power in any manner whatever. This promise, which is only the repetition of that which England has made under other circumstances, and at various times, has no relation, and can have none, with our political institutions; its object being simply to declare that these institutions have not changed, in any manner, the relations which heretofore existed between the two countries."

The following speculations on the different views entertained on the subject of war by the different powers of Europe, is from the *Gazette de France*.

JAN. 16.—It is evident that Austria desires the continuance of peace; that Prussia if left to herself, would follow the same system, while Russia would be disposed, if the answer of the Spanish Government rejected every present modification, to run the risk of an open rupture.

But it must be remarked that the three Cabinets refer to France to decide on the propriety and necessity of an armed interference. It must, moreover be observed, that a war between France and Spain would most certainly bring England into the contest, of which the mere prospect is already alarming.

These observations appears to us to explain satisfactorily the dispatches of the three Powers. Prussia and Austria must dread a war kindled in the South of Europe, to which no human foresight can assign a limit. Only Russia, whose attention has been for more than a century directed towards Constantinople, might see in this contest the means of accomplishing its own object without opposition. This conjecture appears just to many persons. If it is correct, long deliberation would be necessery before drawing the sword;—but England is as clear-sighted to its own interests as any nation whatever, and perhaps it is to England that Europe is indebted for the maintenance of peace.

In the late English papers we have the following statement relative to the views of the Slave Trade, by the powers assembled at the congress of Verona.

The Slave Trade.—In consequence of a memoir presented to the Congress of Verona, by the Philanthropist Allen, against the Slave Trade, and his eloquent addresses, the great Powers, with the single exception of France, have adopted very vigorous measures on the subject. *Russia, England, Prussia, and Austria, have agreed that the Commerce in Slaves ought to be assimilated with the crime of Piracy;* and therefore made it punishable by death.

Earthquake at Valparaiso.

By a letter from Valparaiso to a gentleman in this city, intelligence has been received that a tremendous earthquake was experienced at that place on the evening of the 18th Dec. The first shock, which lasted two or three minutes, laid the greater part of the town in ruins. A number of shocks followed this, but none of them did much injury. It was ascertained that nearly 300 persons were killed by the fall of buildings, and many more were missing. Though earthquakes are common in that country, yet the shocks have not generally been very alarming. It is nearly a century since they have experienced a shock that bore any comparison to the one that was felt on the night of the 18th Dec. The shock was felt at Santiago, and also at St. Antonio, thirty miles south, with great violence.

It is stated in a Montreal paper, that a respectable correspondent from Scotland, writes that 270 Scotch families are now making preparation to emigrate to Canada. These families all belong to two shires. It is considered probable, therefore, that many other families in North Britain will follow their example.

By the new constitutions of Spain and Portugal, and also that of Mexico, and most of the new states of South America, no religion is tolerated but the Roman Catholic. The revolutionists probably thought it enough at first to establish their civil liberty. The population of these countries are so much under the influence of the clergy, that it is considered unsafe at present to attempt any thing that should very much counteract their wishes and views.

The Parliament of Upper Canada are said to be about equally divided on the question of a union of the two provinces.

The clergy of Rome consists of nineteen Cardinals, twenty-seven bishops, 1,450 priests and 1,532 Monks. The population of Rome, with the exception of Jews, consisted in 1821 of 141,000 souls.

DOMESTIC.

The electioneering contest is carried on in this state with much greater spirit than it has been for a number of years previously, and, as usual, it appears to grow warmer as the time of election approaches.

We understand that the health commissioners have offered a reward of $400 for the discovery and conviction of any person, or persons, guilty of robbing graves of the bodies buried therein.

It appears by the Worcester papers that Mr. Sibley is elected to succeed Mr. Russell as Representative to Congress, from Worcester south district; and that in the north district, there is no choice.

The election of governor, and other state officers, took place in New-Hampshire, on Tuesday. The two candidates for the office of governor were Gen. Dinsmoor and Judge Woodbury. The electioneering exertions have been great. But few returns have yet been received. What the character of the votes may be in the upper counties we cannot tell; but, judging from the towns already heard from, we should think it almost certain that Judge Woodbury is elected. In fourteen towns, the principal of which are Portsmouth, Dover, Concord, and Exeter, the votes stand, for Judge Woodbury, 3187, for Gen. Dinsmoor, 460.

It appears by the Providence papers that considerable damage has been done to mills and bridges by the late freshet. Five considerable bridges have been entirely carried away, and many others much injured.—At Pawtucket the river rose to a level with the bridge. Easton's dam at Burrilville was carried away, and in its descent carried away a bridge on the Douglas turnpike. Several other dams were more or less injured.

A meeting was held in New-Haven on the evening of the 4th inst. at which a Committee was chosen to make arrangements for opening the books for subscription to the stock of the Farmington Canal. The business is said to have been thus far conducted with a good deal of spirit and animation.

A letter from Mecklenburgh, (S. C.) dated Feb. 11, states, that on the night of the 7th, the house of Mr. Robert Walkup was entirely consumed, and that *four* of his children, and a son of Mr. H. Hewey, who slept in the chamber, perished in the flames. Mr. William Flinn escaped by jumping from the window, but broke both his thigh-bones by the fall.

A subscription book was opened in New-York on Tuesday of last week, for the erection of the contemplated exchange, and $350,000 were subscribed in two hours. The books were to be opened on the two following days.

Several fine merchant ships have lately been built at New-York, for the Liverpool line.

A court of inquiry has been convened at the Navy Yard at New-York. Com. Bainbridge is to preside. It is not stated for what purpose the court is convened.

The expense of the great Erie Canal thus far has been $5,603,863—and about two millions more are wanting to complete it.

"When it is completed," says the New-York Advertiser, "it will afford a monument of the powers of man, and the enterprise of the age, equal to the proudest works of Rome, Greece, or Carthage, and scarcely inferior to the mighty emblems of Egyptian grandeur."

The account of the death of Judge Livingston, in our last, proves to have been incorrect. He was dangeously ill, but was expected to recover.

A public meeting has been held at Ogdensburgh, to take into consideration the propriety and expediency of uniting lakes Ontario and Champlain by a canal. A number of resolutions in favour of the measure, were adopted.

Ont. Repos.

ERRATUM.

On the last page of part of the copies of this paper, in the note to the last line of the poetry, the page referred to in the Register is omitted. The reference is to two prayers composed by Sir William Jones, which will be found on p 74, vol. i.

ORDINATION.

At Longmeadow, on Wednesday, the 5th inst. the Rev. BAXTER DICKINSON. Introductory Prayer by Rev. Mr. Cotton, of Boylston: Sermon by Rev. Nathaniel Perkins, of Amherst, Consecrating Prayer by Rev. Isaac Knapp, of Westfield, Charge by Rev. Mr. Warren, of Wilbraham, right-hand of fellowship by Rev. Samuel Osgood, of Springfield, Concluding Prayer by Rev. Francis L. Robbins, of Enfield.

On Wednesday, the 5th instant, the Rev. JOHN HEMPSTED was ordained to the work of the gospel ministry in Washington, Mass. Rev. Mr. Mills made the Introductory Prayer. Rev. Dr. Perkins of Hartford. (Con.) preached from Acts ix. 20. Rev. Dr. Hyde, made the Consecrating Prayer. Rev. Dr. Shepard gave the Charge to the Candidate. Rev. Mr. Hawley expressed the Fellowship of the Churches. Rev. Mr. Nash made the Concluding Prayer.

MARRIED,

In this city, Mr. Thomas Hollis, to Miss Eliza French.

Mr. Peter Yeaver, to Miss Maria Louise Viand.

Mr. Levi Ingols, of Eastport, to Miss Emily Cutter, of Charlestown.

Mr. George Hanscom, to Miss Sarah Spencer Ackerman.

Mr. Otis Eaton, to Miss Elizabeth Drake.

On Tuesday evening, by Rev. Mr. Frothingham, Rev. John Gorham Palfrey to Miss Mary Ann Hammond daughter of Samuel Hammond, Esq.

By Rev. Mr. Ware, Charles Torrey, Esq. to Miss Elizabeth B. Elliot, daughter of General Simon Elliot.

By Rev. Mr. Parkman, Amos Farnsworth, M. D. to Mrs. Mary Webber.

In Amherst, N. H. Mr. Luther Roby, publisher of the New-Hampshire Statesman, to Miss Nancy Curtis.

In Princeton, N. J. Rev. John Breckenridge, of Kentucky, to Miss Margaret Miller, eldest daughter of the Rev. Dr. Samuel Miller, of Princeton.

DIED,

In this city, Mr. Patrick Monk, aged 38.

Capt. Thomas Simonton, of Portland.

Mrs. Mary Bradford, aged 36.

Mrs. Elizabeth Gridley, wife of Wm. Gridley, Jr. aged 36.

Mrs. Susan Eustis, wife of Mr. William T. Eustis, aged 32.

Mrs. Abigail Glover, aged 42, wife of Mr. William Glover.

In Taunton, Mrs. Zilpha Tisdale, aged 71, wife of Simeon Tisdale, Esq.

In Cambridgeport, Mrs. Martha Livermore, aged 93.

In Sandwich, Mrs. Martha Bourne, aged 46, wife of Capt. Samuel B.

In Plymouth, Widow Sarah Harlow, aged 81. She was a descendant of the fourth generation from Richard Warren, who came in the Mayflower, in 1620.

In North Bridgewater, Mr. John Wales, aged 61.—Mrs. Sophia, wife of Mr. Appollos Packard.—Mrs. Patty, wife of Capt. Nehemiah Lincoln.

In Charleston, S. C. Mr. William Roach, aged 65.

In London, Jan. 26, Dr. Jenner, the discoverer of Vaccination.—On the 27th, Charles Hutton, LL. D. F. R. S. &c. aged 86.

In Rowe, Feb. 25, Mrs. Elizabeth, wife of Samuel H. Reed, aged 27.

In Duxbury, Mass, on the 20th ult. Capt. Seth Bradford, aged 88. He was a grandson of Samuel, who was a grandson of William Bradford, first governor of Plymouth colony. At the time of his death, he possessed a part of the farm of his grandfather, which was a portion of the grant to his first ancestors.

In Providence, Mrs. Phebe Champlin, relict of the late Christopher Champlin, of Newport, in the 75th year of her age—a pious and exemplary woman.

In Quebec, Thomas Scott, Esq. aged 25, paymaster of the British 70th regiment. This gentleman was a brother to Sir Walter Scott.

At Tillepally, in the Island of Ceylon, in August last, Rev. James Richards, an American Missionary.

In Easton, Mr. Cephas Leach.

JUST published, and for sale at the Bookstores of Samuel T. Armstrong, Richardson and Lord, Lincoln & Edmands, James Loring, Cummings & Hilliard, and N. S. and J. Simpkins—"An Account of the Revival of Religion in Boston, in the year 1740-1, 2, and 3, together with some account of the Rev. George Whitfield. By Thomas Prince, one of the then pastors of the Old South Church." Neatly covered—price 20 cents.]

We have heard with our ears, O God! our fathers have told us what work Thou didst in their days, in the times of old.—Ps. xliv. 1.

Thus saith the Lord, stand ye in the ways and see and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls—Jer. vi. 16.

The following is an extract from the work.

"We take this opportunity to repeat our testimony to the great and glorious work of God, which of His free grace He has begun and is carrying on in many parts of this and the neighbouring provinces, beseeching Him to preserve, defend, maintain and propagate it, in spite of all the devices of Satan against it, of one kind or other; that however it may suffer by the imprudence of its friends, or by the virulent opposition of its enemies, yet that it may stand as on the rock, and the gates of hell may never prevail against it." (Signed,)

THOMAS FOXCROFT, Pastor of the First Church,
JOSHUA GEE, Pastor of the 2d or old North "
THOMAS PRINCE, } Pastors of the Old South.
JOSEPH SEWALL, }
WILLIAM COOPER, } Pastors of the Church in
BENJAMIN COLMAN, } Brattle-Street.
JOHN WEBB, } Pastors of the New North
ANDREW ELIOT, } Church.
SAML. CHECKLEY, Pastor of the New South Ch.
WILLIAM WELSTEED, } Pastors of the New
ELLIS GRAY, } Brick Church.
MATHER BYLES, Pastor of Church in Hollis-st.
HULL ABBOT, } Pastors of the Church at
THOMAS PRENTICE, } Charlestown.

March 14.

POETRY.

In Grant's Poem upon the restoration of learning in the East are the following beautiful lines upon Sir William Jones.

His was the soul, by fear of interest sway'd,
The purest passions and the wisest head,
The heart so tender and the wit so true,
Yet this no malice, that no weakness knew;
The song, to virtue and the muses dear,
Though glowing chaste, and lovely though severe.
What gorgeous trophies crown his youthful bloom,
The spoils august of Athens and of Rome.
And lo! untouch'd by British brows before,
Yet nobler trophies wait on Asia's shore:
There, at his magic voice, what wonders rise!
Th' astonish'd East unfolds her mysteries;
Round her dark shrine a sudden blaze he showers,
And all unveil'd the proud Pantheon* towers.
Where, half unheard, time's formless billows glide,
Alone he stems the dim discover'd tide;
Wide o'er the expanse, as darts his radiant sight,
At once the vanish'd ages roll in light.
Old India's Genius, bursting from repose,
Bids all his tombs their mighty dead disclose;
Immortal names! though long immers'd in shade,
Long lost to song, though destin'd not to fade.
O'er all the master of the spell presides,
Their march arranges and their order guides;
Bids here or there their ranks or gleam or blaze
With hues of elder or of later days.
See, where in British robes sage Menu† shines,
And willing science opes her sanscrit mines!
His are the triumphs of her ancient lyres,
Her tragic sorrows and her epic fires;
Her earliest arts, and learning's sacred store,
And strains sublime of philosophic lore;
Bright in his view their gather'd pomp appears,
The treasur'd wisdom of a thousand years.
Oh, could my verse, in characters of day,
The living colours of thy mind portray,
And on the sceptic, 'midst his impious dreams,
Flash all the brightness of their mingled beams!
Then should he know, how talents various, bright,
With pure devotion's holy thoughts unite;
And blush (if yet a blush survive) to see
What genius, honour, virtue ought to be.
Philosopher—yet to no system tied;
Patriot—yet friend to all the world beside;
Ardent with temper, and with judgment bold,
Firm, though not stern, and though correct, not cold;
Profound to reason, or to charm as gay,
Learn'd without pride, and not too wise to pray.‡

*This alludes to the various elucidations which Sir William Jones has given of Hindoo mythology.

†In reference to Sir W. Jones' celebrated translation of "The Institutes of Menu," the great Indian legislator.

‡See Ch. Reg. vol. i. p

Miscellany.

Proposed Lectures at the Athenæum.

An acquaintance, for a third of a century, with the public spirit of the citizens of Boston, convinced me that there could be no obstacle to the execution of the original plan of associating with a public library and reading room, a course of lectures to be delivered annually. I say the *original* plan, because it was, in truth, a *part* of that plan; and the only obstacle to its execution, for the last fifteen years, has been the want of a proper room for the accommodation of the lecturers and auditors. The munificence of one citizen, (whose loss we cannot too much lament) and the generous spirit of the great mass of our citizens, have removed this impediment. I did not, however, expect to find, as we have seen, such a perfect unanimity, and so laudable a zeal to complete this truly respectable foundation. The delay which has taken place since the unanimous acceptance of the report of the committee, has arisen from a wish to give time to our fellow citizens to reflect on the value and importance of the proposed establishment. Its effects on the prosperity as well as happiness of this city cannot be, without experiment, sufficiently appreciated. If we should consider it merely as affording a proof of the liberality, and general diffusion of a taste for rational amusements and instruction, it would do us great honour. But we hope its effects upon ourselves will be much more important than any advantage we may derive from its extending, and fixing our character, as an intelligent people, desirous of literary attainments. It can scarcely be doubted that a taste for letters will be promoted by such an establishment. There is no greater reason to question it than there would be to doubt whether public religious instruction is conducive to good morals, and the prevalence of pious feelings and opinions. No man would pretend that such lectures will make good scholars; but, on the other hand, no man of good sense, or of enlarged mind, can doubt that lectures in the several branches of literature and science, in a populous city, must excite a spirit of inquiry and research. If many retire from such lectures simply delighted and gratified, some will be stimulated to pursue their inquiries farther, and thus a taste for the most innocent and the most laudable of all human enjoyments will be extensively disseminated. It has been supposed by some persons that the direction of the public bounty to such an object will in some degree check its free course towards the most important objects, (and no man thinks them more important than the subscriber to these remarks) the University, and other Colleges. I have the misfortune to differ with these gentlemen, on this point. I think that the diffusion of a taste for letters among those portions of the public who cannot enjoy the inestimable benefits of our public seminaries, is highly favourable to these seminaries. If, as is certainly the case, that a love of letters is in some degree incompatible with a faculty of getting forward in the struggle for wealth, it is very important that we should shew that after wealth has been acquired, and all that ambition can seek has been obtained, there are yet pleasures, innocent, elevated, delightful enjoyments of an intellectual character, which nothing can purchase, but which the opulent are ready to appreciate; and that they are prompt to reward those whose duty and pleasure it is to furnish these enjoyments. It is the greatest praise, and it is a just one, that the opulent part of our community put a value on these intellectual gifts as high as could be reasonably expected, perhaps as high as in our state of society it is desirable they should do. I will only add, that by the proposed establishment we introduce two classes of hearers—two descriptions of students who have been heretofore totally excluded from all the benefits of the improved state of learning, except what they might derive from books; the young men bred up to the counting house—and the whole female sex. If it be said, they have private instructers, and learn as much as they ought to learn, or as is useful to them—I reply, this proceeds on the idea that learning is only useful to a favoured cast. The two classes alluded to never have had, till lately, the opportunity of hearing those who are selected for pre-eminent talents, as teachers in our first institutions. I do not mean by this remark to depreciate the talents and services of our instructers in the several public and private schools; but the Theatre, which we propose to open, is one entirely distinct in its character.

The lectures at the Athenæum will be founded on the presumption that the auditors have enjoyed all the advantages of the best schools. They will embrace topics to which no teacher of schools or academies would think improper to call the attention of his pupils, on account of their age and incapacity to comprehend them. I would only add, that from two years attendance on the lectures of Professor Everett, of which I dare not speak with the approbation which I feel, lest I should be supposed to be extravagant, I am persuaded that not the smallest, indeed I may say the greatest advantage of such courses of lectures, is the collection of a great mass of our citizens on terms of cordiality and friendship, unincumbered with the strict forms and ceremonies of public parties—the interchange of sentiment—the community of feeling which must arise from mutual pleasure derived from a common source—and the abstraction, though for a short time, of many individuals from the frivolous amusements of the day—amusements invented, and not only calculated to enable us to pass away without reflection, a portion of our time which might have been much better employed.

These few remarks were deemed proper to precede our application to our fellow citizens for their aid in erecting a lecture room to include a proper place for the reception and exhibition of the objects of the fine arts.—If we have counted too strongly on the liberality of the citizens of Boston, the humiliation will not be confined to ourselves; but will be shared by all who have the honour and interests of the city at heart. The sum necessary to be raised is $4000; but if it can be doubled, we shall have the pleasure of adding a good philosophical apparatus, which will for many successive generations afford pleasure to the visitors of this Institution.

JOHN LOWELL,
Chairman of the committee for procuring subscriptions.

From the North American Review.

MISSOURI RIVER.

We now see the Missouri stretching far to the north and west, not a tributary, but itself a principal and mighty river; not a secondary or doubtful magnitude, but beyond doubt the largest river of the known world. The Platte, the Arkansa, and other tributaries of this prodigious stream, would in the old continent be rivers of first rate magnitude. These, with the Ohio and other eastern branches, draw off the waters of a tract of country now familiarly designated as the "valley of the Mississippi."—To ears accustomed to associate with the term *valley* the idea of "a low ground between hills" in which a few shepherds might feed their flocks, or a few tenements find shelter from the wind and storm, this name, first applied to the country of the Missisippi, we believe, by Volney, sounds singularly large.—Here is a valley, in whose fertile shades there repose more inhabitants than the United States contained at the beginning of the revolution.—A valley, over which two thirds of the continent of Europe might be spread out, and hardly suffice to cover it.

We have spoken of the Missouri as the largest river known upon the face of the globe.—We shall be understood of course as including the part of the Missisippi which is below its confluence, and of which the Missouri is undoubtedly the true continuation. According to the best authorities, the Missouri brings into the common channel four times as much water as the Missisippi; it is at least twice as long, and some of its principal branches are even longer than the last named stream. The length of this majestic river from its remote sources in the Rocky mountains, to its outlet in the Gulf of Mexico, is between four and five thousand miles. During three thousand miles of this course its apparent size is hardly diminished, and even at Mandan villages Mr. Breckenridge informs us, that its full channel appears to him not less broad or majestic than that of the Missisippi at N. Orleans. Still higher up, it receives tributary branches, which might compare with the Danube or Indus in magnitude. We know of no other river which draws from such an extent of country or connects together climates so remote and dissimilar. The Amazon, formerly accounted the chief of streams, hardly exceeds three quarters of the length of the Missouri. The Macquerrie of New Holland, which from its size and distance from the sea in the course was a few years since imagined to exceed all other rivers in extent, has since been "ridden down into bogs and morasses." There remains one stream which for the palm of superiority, may hereafter come into competition with the Missouri, and that is the Niger. But when shall we know the course, the destination, or the outlet of the Niger? No modern geographical problem has excited so much enthusiasm for its solution; and none has more completely set at defiance the efforts of enterprise and perseverance. Like a mysterious divinity, the Niger holds its course in a wilderness impenetrable to civilized man, and slaves and savages are the only attendants on its way. An hundred Europeans have laid down their lives in African deserts with their faces towards the goal of expectation, but hitherto only one of them all has tasted the waters of the Niger and returned to tell it.

Foreign Obituary Notices.

In Scotland, Col. ARENTZ SCHUYLER DE PEYSTER, aged 97 years. He was a native of New York, and allied to many of the first families in that State, and for many years, prior to the Revolution, held distinguished offices under the British crown, at Detroit, Michilimackinac, &c. and was one of the principal agents in detatching many tribes of Indians from the French cause. He also served under, Col. Schuyler, (after a General of the Revolutionary army) and eventually retired to Scotland, the native land of Mrs. De Peyster, who followed all his fortunes, and for more than 50 years shared the same bed, amidst savage tribes and polished communities, in the most distant stations of Upper Canada, as well as in walled and garrisoned cities of England. He afterwards raised a volunteer regiment in Dumfries, of which the author of "Tam O'Shanter" was a member. He preserved the part of a soldier to nearly the end of his long life; and when he was mounted on his charger appeared to be the last connecting link between the old and new schools of military men.—When the present King of England was Prince of Wales, the Colonel was introduced to him at Plymouth and in his recent visit to Scotland his Majesty inquired after him, and was told, that the age and infirmities of himself and wife, alone prevented their visiting Holyrood to see him. "I am sorry for it, said the King, for they were a loving, and must now be a very venerable couple, for one of the oldest things I remember is having danced Monimusk with Mrs. De Peyster."

In Breslaw, in Prussia, in December LOUISA BRACHMAN, the *Poetress of Love.* She left the house of her sister in the evening, with no other clothes than her night dress, and eight days after her corse was found on the shore of the Scale. A heavy stone was tied to her arm.—She had betrayed marks of a distressed mind for some time, produced by an unfortunate attachment to a young officer. Let the world judge her alienation with charity.

In England, JAMES SOMERY, Esq. F. L. S. and M. G. S. He was the author of several works in botany.—The Rt. Hon. Charles, Earl of Tankerville.

In France, the Duke DE CROY. one of the French peers, aged 57.—Rear Admiral PUGET, C. B. He sailed round the world with Capt. Vancouver.

In Spain, the celebrated Don MARTIN DE GARAY, Counsellor of State.

In Italy, D. COTUGNO, one of the most eminent men of the age, and author of numerous anatomical discoveries.

Spanish Inquisition.

In Walsh's Museum for February, there is a statement extracted from the 'History of the Inquisition in Spain,' which shews the number of those who suffered as heretics, under the several inquisitors of Spain, from the year 1452 to to the year 1808. The whole number of victims is as follows:—

Burnt,	31,718
Died before execution, or escaped,	17,511
Punished by whipping, imprisonment, &c.	287,522
Total,	336,751

More than 1500 were burnt during the last century, but none after the year 1783. The preceding statement includes only the victims of the inquisition in the Peninsula. Immense numbers suffered in the Spanish possessions in America, Italy, Flanders, &c.

The emperor Napoleon first abolished the inquisition in Spain in 1808, and the general cortes afterwards declared it incompatible with the constitution. Ferdinand VII. on his return re-established it. The cortes, since the late revolution have again abolished it, we fervently hope, forever.

This infernal tribunal, which has shed so much innocent blood, and occasioned so much misery on earth, was dignified with the title of "Holy Office," and was pretended to be established *ad majorem Dei gloriam*, for the greater glory of God! *Hamp. Gaz.*

THE SHAKERS.

Amidst all the singularities of the Shakers, they have some rules which it would be well for people of all denominations to adopt: "It is contrary to order, or the gift, as they call it, (says professor Silliman, in his Tour,) to leave any bars down, or gates open; or to leave any thing they use out of its proper place; consequently they seldom have any thing lost. It is according to the gift, or order, for all to endeavour to keep all things in order; indolence and carelessness, they say, are directly opposite to the gospel and order of God; cleanlines in every respect is strongly enforced—it is contrary to order even to spit on the floor. A dirty, careless, slovenly, or indolent person, they say, cannot travel in the way of God, or be religious. It is contrary to order to talk loud, to shut doors hard, to rap at a door for admittance, or to make a noise in any respect; even when walking the floor they must be careful not to make a noise with their feet. They go to bed at 9 or 10 o'clock, and rise at 4 or 5. Every man and woman must be employed and work steadily and moderately." Trifling as these rules may appear, their adoption would have a very important effect upon any household or community.

Newly Discovered Indians.

Mr. Chapman, missionary to the Osages, informs that from travellers of veracity, they have received intelligence of the following tribes of Indians of the Rocky Mountains. The Kisway, Aropahous, Jatans or Kamanchies, and the Crows—wandering tribes inhabiting the prairies at the foot of the mountain on this side.—They rove from place to place, with no settled home. When they pursue their game they carry their houses of skin with them, and all their furniture. Their game furnishes them food and clothing. The Crow tribe range north of the Arkansaw river; the other tribes south of it, in their excursions. They are numerous. The Jatans alone have 20,000 warriors, and are supposed to have a population of about 30,000; the other tribes are nearly as populous. On the west side of the mountain, these travellers inform of the Anpachas and the Utaws.

N. Y. Adv.

Country and City.—What means this growing jealousy between what has sometimes been inaptly enough called, *the country and city interest?* The interest of both is the same. To get into a quarrel, in this matter, would be like cutting off all communication between the hands and the mouth. The subject might indeed spin out an awkward existence by the kindness of foreign aid—but there would be no longer health or vigour. There is a natural and in some sense a necessary community of interest among all parts of this state, which it would be madness and suicide to sever. *Nothern Whig.*

The Cherokee Indians.—The Commissioners appointed to form a treaty with the Cherokee Indians, have returned home, we understand, without effecting their object. These Indians are said to be decidedly averse to making any cession of their teritory—and are said to have instructed their Chiefs not, on the peril of their lives, to cede a foot of land. *Milledgeville pa.*

"The pretence of the Romanists of a power in the church, to define matters of faith, is presumptuous and arrogant; being the highest degree of lording it over the christian world."
Stillingsfleet.

JUST published by O. EVERETT, *No. 13, Cornhill,* "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By JARED JPARKS. No. I. January, 1823.

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